ever be the shape taken, it is liable to the following among other objections:—

(1.) It might be shewn to be inconsistent with the consciousness of self, with the consciousness of personality. In all consciousness we know ourselves as persons; in all knowledge of other objects we know them as different from ourselves, and ourselves as different from them. It follows that all is not God, that God is not all, for we know of at least one eminent exception, and that is ourselves, the object with which we are most intimately acquainted. Pantheism is thus found to be opposed to oar very intuitions, to our very consciousness, and no matter what the proof adduced in its favour be, it never can be equal to the evidence against it found in the very constitution of our minds.

(2.) It is inconsistent with the traces of adjustment and purpose everywhere met with in nature. No form of Pantheism admits final cause, and yet how numerous the traces in God's works of a concurrence of means to produce an end. It is not mere law or development, physical or logical, which can give us existing nature, with its curious coincidences, its intended accidents, and pre-determined contingencies, but a mind seeing and ordaining beforehand, contemplating at once the means and the end. Nature tells us regarding itself that it is not a power coeval and co-ordinate with God, but a work planned and executed by a Maker existing before it, and still existing above it. We have found in the course of these investigations something more than a mere power, or principle, or abstraction; we have reached a personal God, whose character is in his works, but whose works do not constitute his nature or character. The painter's soul is no doubt thrown into his painting, and the sculptor's and architect's into their statues and edifices, but their souls meanwhile exist apart, and are capable of other acts besides. In a sense as true as it is grand, the soul

of the Creator is streaming through the order and life of creation, but meanwhile he exists independent of and far above them.

(3.) It is inconsistent with the possession by man of a separate and a free will. It is the circumstance that we are possessed of a distinct will which suggests the idea that God is not a law or principle, but a person with a power of voluntary determination. As conscious of an inherent and positive freedom, we are led to look upon God as also free. Nay, we go a step